

ABENG

Vol. 1, No. 5 March 1, 1969

PRICE 5d.

**"WE WANT OUR PEOPLE TO THINK FOR THEMSELVES."
MARCUS GARVEY**

TOWARD A UNION OF YOUTH

EDUCATION - THE TWO EDGED SWORD

On Thursday February 14th students revolted against dictatorship at the Jamaica School of Agriculture. At the same time black Caribbean students were held in a Canadian prison for their solid stand against racial discrimination and authoritarian university. Four months ago black youth inside and outside the West Indian University shook up Jamaica when yet another brother was victimised by Government. Today there are rumblings in CAST, Mico and the Secondary Schools. Outside the educational institutions nearly 400,000 youth without a school place fight a war against hunger, poverty, and police. Everywhere youth are on the move. Why?

Any learning does two things it equips to serve as well as to criticize. Education trains people to keep society going as well as to see what is wrong with existing society as it is.

Talk about human dignity, freedom, democracy and so on comes to the youth from everywhere. Social ideals are closer to today's youth than to his father.

If schools fail to keep up with democratic thinking, steam

voice in administration. The brother in the dungle struggles for basic needs—food, clothing and shelter. could have. The police can then deal with both separately. If it happens that the brothers join even without

Keeping the two struggles separate is on way for the society to preserve its oppressiveness. The student is told that the unemployed youth is a lazy no-good criminal; the deprived brothers hear that students on strike are abusing the privileges which the "unfortunate"

we number almost 1 million people

Democracy means self-determination; self-determination means resistance to the rule of outside forces over one's life. This is what the youth are doing. As the struggle intensifies, each will need to help the other and the national union will come.

NEW LAW FOR GANJA

On any reasonable interpretation of the Dangerous Drugs Law, it is only the pistillate (female) plant that it is an offence to grow or use and it is not possible to determine whether a ganja plant is male (staminate) or female (pistillate) without seeing and examining the flowers. The tests that the Government analyst carries out in all ganja cases can only determine whether the vegetable matter is ganja, it cannot determine whether it is male (staminate) or the female (pistillate) plant.

It follows from this that throughout the years hundreds and thousands of persons have been convicted and sentenced to savage terms of imprisonment without proof that they possessed the pistillate plant. These people have been wronged.

The recently reported decision by Smith J that the crown had failed to make out a case of cultivating ganja because the government analyst could not say that the ganja plants he examined were the female (pistillate) plants, raises an issue of fundamental importance to the administration of justice.

The least that the government can now do is to immediately release all persons now serving terms of imprisonment for possessing, cultivating or smoking ganja. It should then set up a commission of independent doctors, sociologists and drug experts to study the effects of using ganja and make recommendations for amending the Dangerous Drugs Law.

BLOWING

ABENG has been published weekly since the beginning of February this year. We are already having to print 10,000 copies to cover the Corporate Area, the country and overseas. However, at the moment it is impossible to finance the paper from sales alone. We have been helped by friends who recognise the need for ABENG and who have made contributions. We can only be self-sustaining if we can expand to 8 pages to allow space for advertising.

Plans are being finalised for the issue of shares which will be used solely for the purpose of buying equipment so that we can print ABENG ourselves.

In the meantime, help us to keep growing. You can assist by an immediate donation, or by making a regular weekly or monthly contribution. ABENG will need this help for at least another six months. We are counting on you.

Please make cheques or money orders payable to ABENG PUBLISHING CO. LTD. You can send your donations either to 4 Collins Green Ave., Kingston 5, or direct to JAMAICA CITIZENS BANK, 4 King St., Kingston

builds up. Student councils cannot be yes men for masters and not representative of students.

Youth realize that "training for democracy" is not so much a matter of reading books and listening to pious speeches but practicing self determination through cooperative action. Dictatorship is no longer acceptable on principle.

THE BROTHERS OUTSIDE

This is where youth in schools are like their brothers outside who have no work. The youth in schools demands his rights—representation. Control over discipline, effective

planning it the whole repressive society is shaken to its roots, as in France

THE UNITY AHEAD

Because of this the black students must link with the black sufferer. The University of Letters must join with the University of Hunger, information with experience. Neither economy, schools nor any of the other instruments of oppression can last against such a team. This is why the few officials stress the separation of the University from the masses

Right now however youth are seeing their common cause against authoritarianism and injustice. And



TOURISM ON TOP WE UNDERNEATH

(" Holiday Magazine," Nov. 1968)

ABENG

OVERSEER DAY DONE

Editorial Committee
RUPERT LEWIS ROBERT HILL
GEORGE BECKFORD HORACE LEVY
VOL. 1 NO. 5 MARCH 1, 1969

Jamaica is not suffering from "industrial unrest". That is what the ruling class likes to believe. We are seeing the birth of a new Working Class. Confused, partially hidden, complex, all the signs point to the Jamaican Worker retesting his strength, experimenting with new forms of action, and bringing to his fellow workers a discovery of their power for too long suppressed.

LABOUR PROBLEM

This is in keeping with our whole history. We came into existence as the white planter's solution to the problem of recruiting labour for his sugar-cane. The labour problem has been at the root of Jamaica's development ever since. But the regime of plantation slavery, in the long run, proved ineffective against the challenge of our forebears which sprung up every day on all sides. No challenge was ever the same and each one resulted in their becoming ever more conscious of their collective strength and security. Finally, the whole arrangement crashed because the slave had mastered the production of sugar and only a new, free society could allow him to creatively express his manly abilities.

NEW OVERSEERS

We have to keep this history always in mind. For what do we find today? The new overseer of labour is the Trade Union leader. The working class today in 1969 still requires overseeing because the proprietorship of the economy has in no way changed. Look at the Incentive Programme for Investors—cheap labour! The role of the Trade Unions is in policing the status-quo at the point of production. If they fail to do this job willingly, then they are easily blackmailed. In sugar the

Unions agree to a No-Strike Clause in exchange for the Check-Off System of dues collection.

As in slavery, however, the business of overseers quickly became irrelevant when the sugar proprietor found that the slaves had broken through to challenge his authority directly. Today the irrelevance of the Trade Unions is plain for all to see. The workers call their own strikes and the Union delegate either has to join them or run for cover. When the Union Overseer actually arrives on the spot it is for no other purpose than to "conciliate" the workers on behalf of management. Since this is the job of the Ministry of Labour, the Trade Union leader has de facto abandoned the field of working-class leadership. He exists separate and apart from the workers.

WORKER'S PROPERTY

The Jamaican economy as presently organized dictates that the worker's job is his property. It is he alone that defends it. The right to property is enshrined in the Jamaica Constitution, but only the right to goods. Sir Neville Ashenheim was there to see to that. But the worker's right to property is his job and his struggle over conditions of work are in fact conditions which he has to set to entrench that right.

NO MORE SLEEP

If the slave outgrew slavery, then the worker has outgrown the Trade Union. The worker of 1969 can no longer be hypnotized by Bustamanteism and Manleyism. Today he has awakened into the full glare of history's most decadent social and economic order—Jamaican Plantation Society. And he will not be drugged to sleep again!

These are the waking hours of the new Jamaica.

BLOW THE HORN TELL THE PEOPLE

BLACK YOUTHS

The Editor,

Black greetings from the oppressed, exploited youths of Eastern Kingston. We the youths know that Abeng will help to unite our people.

In Eastern Kingston which is no longer a stronghold for corrupted politicians, the youth is daily facing police brutality. Why? Because the politicians see that there is no one to assist them in their campaign of terror and have set the police on the progressive youth of this sector.

Eastern Kingston has awoken from its slumber. The youth fully know that only when the reigns of control is in the hands of the grass roots that we will have a bright future.

Onwards to a true and democratic Jamaica. Only unity and support of youth will let Abeng blow daily. Unite black youth. Support our own.

Respectfully,
Democrat.

GET CIVILISE

Hello Abeng,

I am from Falmouth, Trelawny. I must say first that it is a very great pleasure to write to you.

This is the second-time I have read your papers. I am interested

in what I see and read about on the front page. You know my friends I would like some changes with the Government now. This is black-man's country and white men shouldn't try to intervene in our country. It is time for the Negro people to realise what they are doing. I, for instant is a sufferer and I am trying not to let any white men try to fool me or buy me out. I have to fight for my freedom now. I am black and I am proud of my colour because a time will come when the white shall fade away and leave the standing for the rights of their freedom.

Please put this into your paper if you are interested in it. I won't give you my name now.

I remain,
A sufferer;
Black man get civilise now.

Cornwall Street,
Falmouth P.O.,
Feb. 16, 1969.

AFRICAN IDENTITY

Dear Sir:

I do take this medium to congratulate you on the publication of the Abeng, which I think is a unique paper. It makes interesting reading and I am sure that it has already shown signs of popularity.

From what I can see, many of our people are now trying to

identify themselves as they are starting to think for themselves. Jamaicans are getting interested in their African ancestry. Quite a few men and women are now exhibiting African hair styles and attire.

Some may say that we do not have more claim to the African continent than we have to Britain, but I want to feel that we are easily recognized as Negroes than Whites. Therefore it is much safer and easier to stick to the former. Although we are so mixed up as far as a nation is concerned and we do not appear as one man's children, we are not responsible for this. Anyway we have many traits that can easily be associated with our African brothers and sisters.

I have already started to furnish relatives and numerous friends abroad with copies of this paper. I shall always support it.

Very truly yours,
OLIVE V. MELBOURNE.

NEW LIGHT

Hello Abeng,

Welcome to the awake of our blind, deaf and dumb people. Your newspaper have great significance and what Jamaicans must now do is unite and take our stands with knowledge, understanding, to support this newspaper to the best and make it successful

Yours faithfully,
A Black Muslim.

47 Charles Street,

WORK FOR EVERYBODY

ABENG PROPOSES:-

1. The implementation of a national plan for the intensive use of every inch of land in the country. Grow high value food for the people and use in factories. If the estates and the big landowners do not comply, let the Government acquire the land by compulsory lease and entrust it to the development by Jamaica's youth and unemployed under the guidance of the graduates of the school of Agriculture and the Ministry of Agriculture technicians. Plant out the hillsides in forests to create work and start a timber industry.

2. Bauxite to give work to the people instead of profits to foreign companies. No more bauxite sent out of Jamaica without manufacture into alumina and aluminium. Erect a nuclear power plant to produce one million kilowatts of electric power for production of 400,000 tons of aluminium a year and to provide light for rural Jamaica and power for agriculture and industry.

3. Design the plant to desalt sea water for provision of fresh water to irrigate St. Elizabeth, Westmoreland, Trelawny and St. James.

4. Create chemicals, metallurgical engineering and transport industries

4. Create chemical, metallurgical, engineering and transport industries based on alumina and aluminium.

5. Integrate the development of agriculture, aluminium and tourism in a vast programme for rural reconstruction. Create new towns with adequate housing, health and social facilities, based on agro-industrial complexes, designed and owned by the people. For example the Bog-Walk-Linstead-Moneague Basin.

WOMEN

Abeng stands for complete liberation of the female in our society. ABENG believes:

(1) that women are not sexual objects. They are whole and complete human beings. Women's bodies are not commodities for cheap shows and cheap pleasure.

(2) Women must be free to develop their mental and other capabilities to the fullest not only for their well-beings but also for the well-being of the country.

(3) Women must get equal pay for equal work.

(4) Large groups of women work in deplorable conditions. This must stop. Some domestic workers get as little as £2.0.0. per week or even less. Many of these women have children to support. There should be a domestic workers' union. Nurses too also work under bad conditions and are poorly paid. Bus conductresses are given a difficult time and are used by the system to police the people. This is a good

6. A crash national programme to train the youth in agricultural skills, and to prepare them for more advanced training. Use workers who already have the skills as teachers - Give them status and prestige in the society instead of foreign experts and businessmen.

7. An incomes policy to reduce the income and status of unproductive people like insurance salesmen and commission agents. Make incomes available to people like agricultural and industrial workers and nurses.

8. Find capital by diverting funds from extractive exploitation to unproductive investment to develop the natural resources of the country and the talents of our people. Reduce the cost of capital goods by cutting the price of cement and the profits made on import of machinery and equipment. Mobilise the people to provide themselves with self-help capital works projects.

9. Co-operate with the rest of the Caribbean in a programme to break the stranglehold of American companies and to develop the natural wealth for the combined market of the Caribbean - over 1 million people.

Base our development on the people instead of the prostitution of the country.

On the basis of the present rate of mining, estimates are that Bauxite Industry will last for another forty years. At the end of the we will have an estimated population of four million. We can't allow foreigners to earn all the profits. It is OUR natural resource.

example of how black people are used against one another

(5) Economic hardship makes necessary for most mothers to work. Under these circumstances we believe it is only fair that men should share the burden of housework and child rearing.

(6) Women have a right to take full part in political activities and should be proportionately represented in the Government of their lives. Note that there is not a single female minister of Government in Jamaica.

(7) The education of girls should be radically altered. Women must organize unions to protect their rights which were guaranteed by the bill of Human Rights and by the constitution of Jamaica.

(8) We suggest that all our readers who feel sympathy for the plight of women in the country, write and tell us what you think can be done. We are ready to co-operate in forming a group with others to bring aid to unmarried mothers.

BLACK ITS M

Most people confess to be almost all of the relevant American public notice the work and philosophy

'Black Power' is essentially in the garden parish of St. Andrew worked incessantly for the black men - some of whom are still alive

There has been a resurgence of Garvey's philosophy in the form of the 'Black Power' concepts so frequently expressed by Stokely Carmichael, H. Rap Brown, Malcolm X, and other black nationalists. It is a pity that the work of activists is not available to the uplift of the black people from the 'Slough of Despond' which they have fallen.

BLACK POWER IDEOLOGY

I shall outline the ideology of 'Black Power' as it is to be found in the writings of Marcus

Black Power is -

(1) Black awareness: The man must know himself, become familiar with his heritage and his culture.

(2) Pride in race: Black people must be proud of themselves as black. They must be conscious of their own inherent worth.

(3) Black institutions and leadership: The black man must create his own political organizations and his own social organizations which are led by his own black people. The goals of these institutions are black ownership, black power, efficient black science and technology, and black military power.

(4) Black unity in

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EVERYBODY

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BLACK POWER

ITS MEANING FOR JAMAICA

Most people confess to be ignorant of the meaning of 'Black Power'; and this should be expected since almost all of the relevant American literature has been banned and no real attempt has been made to bring to public notice the work and philosophy of Marcus Garvey.

'Black Power' is essentially the philosophy of Marcus Mosiah Garvey, the black Jamaican, who was born in the garden parish of St. Ann in 1887 and dies a broken and dispirited man in London in 1940. While he worked incessantly for the black race in this country, Marcus Garvey was persecuted, villified and despised by men - some of whom are still alive today and have only recently retired from public life in Jamaica.

There has been a resurgence of Garvey's philosophy in the form of the 'Black Power' concepts so eloquently expressed by Stokely Carmichael the 'Black Power' concepts so eloquently expressed by Stokely Carmichael, H. Rap Brown, Malcolm 'X', and other black nationalists. It is a pity that the work of such activists is not available to help in the uplift of the black people here from the 'Slough of Despond' into which they have fallen.

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(2) **Pride in race:** Black is beautiful. The black people must be proud of themselves as black people. They must be conscious of their own inherent worth.

(3) **Black institutions with black leadership:** The black man must create his own political organizations and his own social and cultural organizations which must be led by his own black people. The goals of these institutions must be black ownership, black economic power, efficient black industry, science and technology, and, of course, black military power.

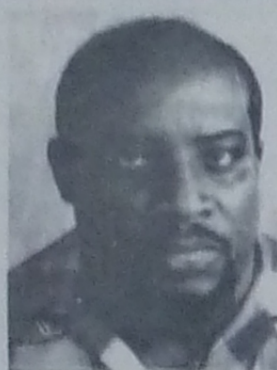
(4) **Black unity in the national**

and international sense: As Marcus Garvey said, 'I know no national boundary where the negro is concerned.' It is mandatory that the black communities throughout the world unite and help each other in the common struggle for the general uplift of the black race.

NO BLACK POWER IN JAMAICA

To even the most casual observer it must be evident that 'Black Power' does not exist in Jamaica today. There is a great deal of white power, yellow power, and passing-for-white power, but not black po-

by
MARCUS
GARVEY
JNR



WHAT ARE THESE BLACK MEN DEFENDING?

wer. In fact, we have a social and economic structure in which the white man is at the top, immediately below is the passing-for-white man and the yellow man, then the brown man and finally the black man at the bottom. Where you have a huge black mass submerged

May I invite the attention of my people to Garvey's words:

"Power is the only argument that satisfies man....it is advisable that satisfies manit is advisable for the Negro to get power of every kind. POWER in education, science industry, politics and higher government. That kind of power that will stand out signally, so that other races and nations can see and if they will not see, then FEEL."

Again, he says, "At present Negroes are the weakest people, and if we do not get power and strength now, we shall be doomed to extermination." To those of us who are aware of the fact that although the black people are over 90% of the population, they own less than 10% of the wealth it appears that Jamaica needs Black Power more than any other country in the world.

In conclusion I would like to contradict an assertion which is sometimes maintained in discussions on this subject. That is, Jamaica has Black Power because we have a black Prime Minister and a black Governor General. That is really ridiculous.

The fact that there are black men in high places is of no importance to the black people, unless these men are working actively to further the interests of their own race and not alien interests. It is the extent to which black leaders work for the goals and principles

SUFFERER'S DIARY

A Poem for Ras Dizzy

Ras Dizzy a poet for Rastafari
Ras Dizzy an artist for Rastafari
was beaten and chopped
by men he knew not.
Was beaten and chopped
by women he knew not.
Was taken to jail
like a slave in old days.

Why? Why? Why?
Eleven years that man locks
eleven that man love
eleven years that man pride
eleven years that man glory
eleven years that man culture.
Why? Why? Why?

Wicked and dreadful is that man
in the eyes of men
in the eyes of women
in the eyes of babylon.
Men say "Ras Dizzy
tek eighteen months"
Men say Ras Dizzy
that do it all.
But Rasta and I say
Ras Dizzy get eleven years
eleven long long years.
Eleven years that man locks
that man love
that man pride
that man glory
that man culture.
Why? Why? Why?

Ras Eugene.

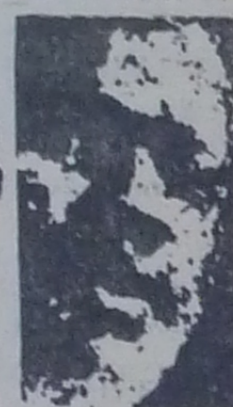
(Ras Dizzy is now serving a 9-month prison sentence).

of black power, that determines the worth of their leadership.

(Next week Walter Rodney speaks on 'Black Power And the West Indian Past'.)

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Marcus Garvey



INDIFFERENCE

We know many persons who are indifferent to the Aims and Objects of the UNIA movement. We are thinking of persons who may with benefit to themselves and to the organization throw in their lot with others who are zealously striving for the advancement of the Race.

"Some of these just will not worry. Other people may as well go on without them, and while they do not object to either the principles or methods of the organization they have not the energy or zeal to contribute anything to the cause.

THIS SLOTH IS A DISEASE

Among a certain class of our people. We believe that at the back of their indifference there is lack of thought. . . The great difficulty with these people is that their Inertia is not a matter for themselves alone. It affects the great movement of the whole. They are an impediment to progress and they reduce the momentum of progress. A little THINKING will set this right and we appeal to these persons to make the necessary effort.

"Others again are more 'touchy'. They refer to themselves as delicate of feeling but are nothing more than 'touchy'. They are supercilious. They turn up their noses and knit their brows at everything. They are affected. Everything is beneath their notice. Every action in their eyes is coarse and vulgar; there is hardly anything of which they can approve. You must not

RAISE THE COLOUR QUESTION

they say. Their behaviour is the symptom of another form of disease often met with among Negroes.

We have absolutely no patience with this group, and we do not intend to spend our time with them. . . But there may be something in reasoning with them. For our part we see nothing uncomplimentary or rude in saying to black people that they are black; for it is true. Then we know of no crime committed by the man who tells his own people that the Race has had a past, the glory of which has been lost; that they must pull themselves together, get more education, more culture, more money. What is there wrong in this. What on earth can be wrong in advising a man's own people that they should co-operate to gain the things that are necessary for life and health and comfort.

"We deprecate the attitude of the sophists who don fine clothes, assume superiority, but are bankrupt of intellect, and common sense. 'Suffer fools gladly' is a maxim we appreciate but in the march of progress we have decided to throw overboard every cunice of impediment.

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The struggle for national liberation in Guinea (B) and Cape Verde

Last week we looked at the struggle which Amilcar Cabral and his followers are waging for the freedom of their country from the Portuguese. One day so-called "Portuguese" Guinea will be free, and united with the neighbouring Cape Verde islands (also ruled by Portugal and Cabral's own home) under the name Kinara, which was once an independent African kingdom.

How soon that day will be depends on two things, the bravery and skill of the freedom fighters and the support we give them from outside. There is no doubt about the determination of the freedom fighters. Let us hope that there will be no doubt about our determination to help them. But in any case, however long it may be before Kinara is free from the white man's rule, Cabral and his followers are already laying the foundations for a new society while they carry on the armed struggle for freedom. For Cabral realises the most important thing about the struggle of a colonial people for independence: It is not enough to get the old rulers to leave, so that your country officially becomes an independent state — you must also change the old colonial economy and society. As Cabral has said, "It is a struggle for schools, for hospitals so that children won't suffer. That is our struggle. Another goal of the struggle is to present ourselves before the world as a worthy people with a personality of our own."

In the areas which they control the freedom fighters have therefore already begun to open up new clinics and schools, which the Port-

uguese failed to build in their centuries of misrule. Already a new generation of healthy children is being raised, going to school for the first time and learning there to take pride in being African. Nor is the economy being neglected; in the liberated areas there is a big drive to raise the production of rice by twenty per cent. This is only a beginning of the economic changes which are planned. When Kinara is free, the monopoly of Portuguese trading firms will be destroyed, and foreigners will only be allowed to operate businesses there if they contribute to the country's total development. The programme of Cabral's African Independence Party also promises the breaking up of large estates owned by foreigners and the distribution of the land to the peasant farmers. Co-operatives are to be encouraged. Agricultural production is to be modernised and diversified to produce new cash crops. Politically the object of the Party is to encourage the masses to play a full, democratic part in all the workings of government.

This sort of change in an independent Kinara — which has already begun in the liberated areas — will mean true freedom. In most of the African states which have become independent in the last ten years there has been no real change. A new flag to replace the old colonial one, a black man as Governor-General or Prime Minister instead of a white one, do not mean true freedom. The people are fooled into thinking they are independent while they are being exploited by the same foreign business men and their new black masters. Amilcar Cabral and his freedom fighters are showing the way to true freedom.



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POLICE VICTIMIZING YOUTH

Yet another youth has had his place raided and ransacked by the police. Early last Tuesday afternoon, Neville Howell's beer joint was raided. No warrant or explanation for the raid was given. Two youths sitting in Neville's beer joint were removed from their stools and arrested. This makes the third raid on Neville's joint since October last year. Two of these raids have been carried out this year.

Bongo Neville is a youth in his twenties who has lived in Denham Town nearly all his life. Since September 1967 this Bongo has had twelve charges made against him. Some of these are for burglary/larceny/ malicious destruction of property/unlawful possession/receiving/suspected person/ and robbery with aggravation. Neville was acquitted of every one of these charges. In only one case was he called on to give evidence in his defense. Five were dropped before any evidence was given and six were stopped at the end of the prosecution's case. While awaiting trial for a charge of robbery with aggravation, Neville was kept in custody for five months without bail. What is behind this harassment of Neville by the police? Along with six more youth, we met in Neville's joint to reason. We found that Neville's beer joint is a centre for black youth.

BONGO NEVILLE: "What the men them seek from I is information that may lead them to some successful trail. Them say my place is a centre for everything bad so them come roun' here all the time threatening I, but when them see that is of no avail them try say I must turn informer. Is that them would like see. Since them can't get no control in this corner, them using up brute force."

On the shelves are beers, stouts, and tinned juices. Dance posters and Black Power slogans are pasted firmly on the walls of this joint. In his single room behind the joint is a double bed, his books, magazine and a portrait of Selassie I. There is a painting of Fidel above the door. Below it is a sign 'Welcome to all.'

HEPTONES AGAIN

We played Heptones six times. They sung:

"We want the right to live like free-men ...
But poverty is just all we see."

We punched again. This time, 'Soul Drum' with Rasta drums. The juke box is not for entertainment. It is like the Black Power poster, a constant reminder that oppression has to be heaved off. This is why Bob Marley, Heptones and a host of other artists are on the record stack. This is why we listened to Heptones so much.



NEVILLE ATTENDING A SISTER AT HIS BEER PARLOUR

BONGO: "This afternoon the police men dem raid I and tell I, 'All good people house a burn down and your own new burn down.' Brustalisation dem a preach man. Many time licemen pick up I for questioning at gun-point. All them defending is property. Since I don't have any and all a we don't have nothing, dem is Sufferers enemy."

Neville had pasted on his wall the words of the tune OH LORD WHY LORD - Three lines read:

"The colour of my skin said to be, an awful sin Black was scrawled with a point pen beneath the typewriter words of the tune."

Bongo is insistent that he is not working for anyone's pity. He believes in struggling on his own with his enterprise. Outwardly the youth has his old vauxhall car. "But them don't like all that. Not even that the men want I have. Them want jeopardise my self, die fighting this system"

The raids and charges on Bongo Neville's joint bear the mark of oppression as the one tried out against another black youth, Jerry Small, in August Town. They are also similar to the police-military raids on the Rev. Claudius Henry in Clarendon. Where black people meet to reason on their condition we are harassed.

and intimidated. This is a fact which everyone must be aware of. We have the power to change this.

P.S. On Wednesday night, barrister was told by the Denham Town police that one of the youth arrested at Neville's joint was being detained "pending investigation." The police have no power to detain anyone pending investigations.

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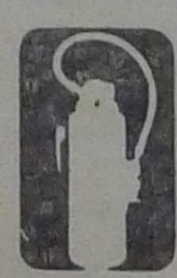


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BRUTE FORCE MENTALITY

"Make no bones about it, Jamaica is a growing country and growing countries will have growing pains and the cure is the Jamaican Defence Force."

These words are reported to have been spoken by the Chief of Staff of the Jamaican Defence Force Brigadier David Smith, when speaking to members of the National Reserve at their headquarters at Wallingford, Mandeville.

We are never told what these pains are. Yet we are told our pains will be cured by the military.

Our pains are many. Out of every five persons without work. Nearly 100,000 children in the school group are out of school. A handful of foreigners and their local henchmen control and exploit our natural resources to their own advantage to our disadvantage.

The truth is the military is effectively keeping us out of reach of these goals. It is what foreign military advisers are preparing the Defence Force for.

Make no bones about the people in control of the country have, effectively, won us that brute force is only cure they recommend when we say NO to common suffering.

POLICE DESTROY RASTA HOUSES

The Morant Bay police went to the fishing beach and burnt the hut and boats of several Rastafarians who were caught there. The fish which were thrown away. Rastafarians were accused of squatting on Government's property.

Last week Friday, the attack, a Rastafarian went to the police station with the Inspector of Police. After leaving four policemen ran him the street beating him and sticks.

These fishermen were to buy a new boat which cost them £400. They have been destitute by this vicious attack on their persons and the destruction of their property.